

Christian

Reflector.

H. A. GRAVES, Editors.
E. WORTH,

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JOHN RAYMOND is General Agent for the Reflec-

tor in the New England States.

For the Christian Reflector.

An Appeal to Southern Christians.

NO. VI.

Does the Christian slaveholder say, "I treat my slaves kindly, they are well fed and clothed, receive religious instruction, and are happier than they could be if free?" I will admit this, for argument's sake, but are you sure that your influence is not riveting the chains on thousands of others who feel the galling yoke too deeply for language to describe? Were it not for such kind masters as yourself, slavery could not have existed until the present time. The unmingled abhorrence and execration of the world would long since have been turned upon it with that scorching heat, that if it could not melt the heart, would have burned the conscience of the slaveholder, and forced him even to relinquish his grasp on his hateful victim! Kind-hearted masters are the conservative principle in slavery, without which the institution could not exist. Their influence binds the chains on those who are not treated kindly, who are not well fed and clothed, who receive no religious instruction, and who drink the bitterest dregs of the cup of oppression. And they, in a most important sense, are responsible for all the evils involved in the existence and perpetuation of the system.

But you say, "my slaves are happier than they would be if free." How long can you be assured this will be the case? Are you immortal? Have you a lease of your life?

And should death-to-night fix its seal upon your eye-lids, what might be their condition to-morrow? Have you forgotten the fate of the hapless slaves of the lamented Mercer?

But the evil is entailed upon us, and we are not responsible for it. We did not bring them from Africa, they descended to us as a part of our nativity, and though we acknowledge it to be a calamity, we cannot regard ourselves as the guilty authors of it.

Be it a calamity entailed upon you by your sires. Will you transmit the fatal legacy to your children, without an effort to free yourself and them from it? Shall it be handed down to all coming generations? Will you not make one vigorous effort to break the link that binds the curse to you and to your posterity forever? One well-directed blow, and it is done, and generations yet unborn will rise up to bless your memory. What legacy can you leave to your children, so rich as the name and example of a father who sacrificed generously and nobly for conscience' and humanity's sake. I would rather be the son of such a sire and be penniless, than heir to the richest plantation of the sunny South, yet blighted with the groans and curses of the suffering bondsmen.

E. G.

Witnesses for God.

There is one important respect in which all objects in the universe, from the atom to the archangel, unite; all are witnesses for God. He who made all things for himself, has so made them, that voluntarily or involuntarily, according to their respective natures, they distinctly attest the divine existence and character. He has not left it contingent whether they give such testimony or not. The great name of the Maker is inwoven into the texture of every thing he has made. So that even if the creature possessed a will, and that will become depraved, and guiltily withhold its intelligent testimony to the divine existence, an eloquent and incorruptible witness is still to be found in the physical constitution of that creature; if the fool should say in his heart, "There is no God," every pulse of that heart replies, "There is, and every atom of that vital organ adds, 'He is thy Maker.'

As the natures of the material witnesses differ, it follows of course that the manner in which they render their evidence will vary accordingly. In regard to some of them, the marks of design and beneficence are so obvious that they may be said to be ever speaking for God, without solicitation,—the divine signature is visibly imprinted on their surface. In regard to others, the evidence lies deeper, and must be sought for patiently. In such cases, while the witnesses are under examination, while the investigation is proceeding from link to link in the chain of evidence, the ungodly sometimes unreasonably exult, and the timid and uninformed believer in revelation trembles for the issue. But he need not. Let him only wait confidently, as God does, till the examination be complete, till the inquiry has reached the last link of the chain, and that link will invariably be found in the hand of God.

Chemistry—once the strong hold of the skeptic—has long since discovered that no substance in nature is simple and unmixed; in other words, that every thing is in a made state,—that even the atom is an artificial

manufactured thing; so that an argument for God lies hid in every particle of which the globe is composed; and a witness is in reserve in every pebble we pass; and a final appeal is lodged for him in the elements, or first principles, of all things; thus demolishing the altar which skepticism had erected to the eternity of the world, and replacing it by an altar inscribed to the divine Creator. So that, if we hold our peace, or withhold our homage, the very stones will cry out.

Geology,—the voice of the earth, the Pompei of natural religion, the witness now under examination,—a witness raised from the grave of a former world, is producing her primitive formations, to show that even they are in a made state, and her fossil skeletons, to show that they bear indubitable marks of having come from the hand of the one great Designer; leaving us to infer, that, could we reach the foundation of the earth, we should find it inscribed with the name of the divine Architect—that could we penetrate to the central atom of the globe, it would speak for God; and thus impelling us to erect, and convert multiplied; and the church would "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

The Progress of Sin.

I have seen the little parts of a spring sweat through the bottom of a bank, and penetrate the stubborn pavement, till it hath made it fit for the impression of a child's foot; and it was despised, like the descending pearls of a misty morning, till it had opened its way and made a stream large enough to carry away the ruins of the undermined strand, and to invade the neighboring gardens; but then the despised drops were grown into an artificial river, and an intolerable mischief. So are the first entrances of sin, stopped with the antidotes of a hearty prayer, and checked into sobriety by the eye of a reverend man, or the counsels of a single sermon; but when such beginnings are neglected, and our religion hath not in it so much philosophy as to think any evil long as we can endure, it, they grow up to ulcers and pestilential evils; they destroy the soul by their abode, who at their first entry might have been killed with the pressure of a little finger.

He that hath past many stages of a good life, to prevent his being tempted to a single sin, must be very careful that he never enter into his spirit with the remembrances of his past sin, nor amuse it with the fantastic apprehensions of the present. When the Israelites fancied the sapidness and relish of the flesh of Bethel—a guide into the divine presence. Each of them rushes through immensity as a miracle and a messenger from God to the universe, proclaiming,—"There is a God, and the hand of God is upon me; and all of them unite—yes, this is the real music of the spheres, the chorus of creation!—all of them unite in proclaiming his eternal power and godhead. In the estimation of the psalmist, the creation is a vast temple; and often did he summon the creatures, and join them in a universal song of praise. And John heard the chorus. The noise and din of a distracted world may drown their voices here; "But," saith he, "every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever." Thus nature, with all her myriad voices, is ever making affirmation and oath of the divine existence, and the universe with the echo of his praise.

Harris.

Co-operation with the Pastor.

[The following admirable suggestions we extract from a little work written by the late Rev. Jeremiah Chaplin, D. D.]

Holdings a temporal support from their pastor, is not the only particular in which the members of a church may fail of doing their duty. There ought to be on their part a general, constant, and vigorous co-operation with their pastor in his efforts to promote the interests of religion among them. While he, by his preaching and pastoral visits, is assiduously laboring for the good of their souls, it is very important that they assist him in these labors of love by a punctual attendance on religious meetings, by taking an active part in such meetings on proper occasions, by conversing much one with another on divine subjects, by taking and reading those periodicals which are adapted to promote the spirit and power of true religion among them, by encouraging the Sunday school and the Bible class, by contributing according to their ability in aid of the pious and benevolent operations of the day, by leading holy and blameless lives, by conversing with the unconverted of their respective families and neighborhoods, in a tender and serious manner, on the state of their souls, by rallying round their pastor and sustaining him against the rude attacks which he sometimes experiences from the enemies of the cross, and by daily offering up to God in his behalf that effectual, fervent prayer which availeth much. By doing these things, they would not only encourage his heart and strengthen his hands in the great work to which he is devoted, and thereby enable him to do more, much more, than he otherwise could, would do much directly themselves toward sustaining and advancing the cause of religion among them. Those very exercises in which we have supposed them to be engaged would contribute much to foster the spirit and power of godliness in their own hearts. While thus co-operating with their pastor in doing good, their souls would be as a watered garden; the graces of the Holy Spirit implanted in them, would be in a vigorous and healthful state, and the spirit of union and Christian love would be diffused through the whole church. Nor is it difficult to perceive what must be the effect of these things on such members of the congregation as are out of Christ. The church, occupying such high and holy ground, must, in connection with her pastor, exert a mighty and a most salutary influence on the unconverted. The latter could hardly slumber securely in sin while assailed from every quarter by such powerful excitements to diligence and ardor in seeking the salvation of their souls. No, a principal reason why the unconverted are so easy, is that we who profess religion are so easy. Did we constantly manifest a deep sense of their guilt and danger, and an earnest solicitude for their salvation, they would

soon be aroused; and, with the 3000 convicted

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knock at the door of the church for admission, and then you will see. The conviction of all is, that he ought not to be admitted—that his admission would imperil the safety and usefulness of the church. Still no one dares say, he must not be admitted; therefore, he comes in. Soon another, and another, and another holding errors of equal, perhaps greater magnitude, apply for admission, and in the same way are received, until the entire complexion of the church is changed—it becomes another church. Now what is, or can plainer than it is that a want of moral courage has contributed largely to the present condition of that church?

But perhaps the most painful development of the want of moral courage, which has been exhibited on the part of the church to a gazing world, and by which infidels have been amazingly multiplied, has been her neglect to expel from her embraces and expose the Judases that infest her borders. In every age, there have been such impostors, and in every age are they to be expected. Nor would the fact, that some men 'steal the livery of heaven to serve the devil in,' be fraught with essential disadvantage to Christianity, if her friends were always ready to put forth their power to arrest them, before they grow so bold in wickedness as to threaten general defiance.

It is acknowledged that a man who by fraud and stratagem has succeeded in getting into the church or the ministry, will generally practise fraud and stratagem most successfully in avoiding detection. He will move among the churches like a snake in the grass. You may think yourself about to seize upon him, when lo! like a bird from the snare of the fowler, he has escaped,—he is not there.

All this is admitted, but when then? Does it follow, that the church is to be afraid of Simon Magus, or of Alexander the copper-smith? And yet is she not afraid? Is she willing, in all instances, fearlessly to address herself to the work of establishing the guilt of vile apostates?

Slavery and the Church.

VIEWS OF REV. DR. BACON, OF NEW HAVEN.

[The following is a part of an article from the pen of Rev. Leonard Bacon, D. D., written in reply to some unmerciful remarks respecting Dr. B.'s remarks at a public meeting. It is copied from the Philadelphia Christian Observer.]

My positions were, in effect, and for substance, briefly these:

I. The relation of master to one whom the law and the constitution of society have made a slave, is not intrinsically and necessarily not such a sin as will justify a sentence of excommunication against him, without inquiry as to how he came into that relation, or how he conducts himself in it.

II. The master who buys and sells human beings like cattle, for gain—who permits male and female servants, placed by the law under his protection and control, to live together in a brutal concubinage, or in a merely temporary pairing, with no religious sanctity, which is not only unprotected by the law, but which he himself considers liable to be dissolved at the caprice of the parties, or whenever his convenience or gain may require the separation—who refuses to train his servants diligently, from their childhood up, in the knowledge of God and of the way of salvation, and of the book of God, and whose servants, in a word, live and die in heathenish ignorance—or who treats his servants in any manner inconsistent with the fact that they are intelligent and voluntary beings, who were created in God's image, and for whom Christ has died—does not make a creditable profession of Christian piety. Such a master has no more claim to recognition or communion among Christ's disciples than a Turk might have, who, having renounced Mohammed, might present himself for membership in a Christian church while yet retaining a full 'patriarchal' seraglio of wives and concubines.

III. It is not to be presumed that all masters, professing to be 'believing masters,' are, of course, guilty of all or of any of the crimes above described. But so far as the ministers, elders, or members of any church commit any of these crimes, and the church to which they are responsible in respect to their Christian character, does not deal with them as offenders, to bring them to repentance, or if they will not repent, to cut them off as reprobate, so far that church is liable to be called to account by every and any church with which it is in communion. And it is the duty of all churches with which a church so neglecting the discipline of Christ's house may desire communion, to admonish that church, and labor with it for its reformation, and, in the event of the failure of such efforts, then to withdraw from all communion with it.

IV. Those laws of the Southern States, by the force of which the crimes of the same general description, instead of being forbidden and punished, are promoted, are a shame to human nature, especially when considered as the laws of a people glorying in their freedom, their honor, and (pro pudor) their magnanimity.

The system of slavery in these United States, as it exists in its own theory, apart from any question of fact in respect to the working of the system—the system of slavery simply as set forth in the laws respecting slavery—is a system which belongs, historically and philosophically, to the lowest stage, save one, of human barbarism.

The existence of such a body of laws in the statute books of free American States, "Anglo-Saxon" in lineage, and pretending to be Chris-

tian, is enough to make the cheek of an American, anywhere, tingle with shame.

It is often said that no people can be, on the whole, better than their laws are. I believe

that thousands of the Southern people are a

great deal better than their laws are. I try

all I can to believe that the entire people of

the South are better in fact than they are as

represented by their laws—though sometimes, I must confess, I have to try very

hard, especially when such events happen as

that which happened a few days ago at Lexington, and that which happened last winter at Charleston. I do believe that there are

thousands of Southern men whose moral

sense is shocked, as mine is, by the atrocity

of those defences of slavery which are put

forth now and then by the Hammonds, the McDuffles and the Dews. But after all, the fact remains. Those barbarian laws stand in the statute books; and of the thousands

who at heart detest them, who dares to pro-

pose a repeal or an amendment? Who dares

even to utter a protest against them? Pub-

BOSTON, THURSDAY, NOVEMBER 6.

TEASER—\$1 per year; \$2.50 if unpaid within 3 months.

THE GREEK MISSION.

The mission of the A. Board in Greece has been, and still remains, an enterprise extremely perilous in its progress, and uncertain as to its ultimate results. From the beginning, some members of the Board have seriously doubted the wisdom of its establishment, and with more misgivings than hopes have watched its varying history. Were the resources of the Board sufficient to render the frequent opening of new and untried fields a safe and judicious policy, the circumstances would be very different. As it is, the utmost prudence and economy are necessary in the use of funds, and the Board incur no small risk whenever it plants a new mission, however urgent the call or favorable the indications. Since the mission was commenced in Greece, important political changes have occurred, and the new Constitution of the government contains principles and provisions decidedly unfavorable to the dissemination of a pure Christianity. Unexpected obstacles, of a most serious nature, have thus been thrown in the missionary's way, and our brethren have found themselves environed with disadvantages which no amount of energy could remove or overcome. The indefatigable and efficient laborer, whom the prospect of an early death absolutely drove back to his native land, has been assured by his medical adviser that he cannot live in Greece, and thus the agency from which most had been expected was forever removed.

The difficulties which this and the French mission have encountered, together with the limited resources of the Board, occasioned the passage of a resolution, at the annual meeting in April last, that the Acting Board be authorized to discontinue the French and Greek Missions at as early a period as may seem to them expedient. A correspondence has since been opened with the missionaries in Corfu, on the subject of a discontinuance, and letters have been received from Mr. Arnold and Miss Waldo, extracts from which are published in the Magazine for the present month. This question is one of so much moment, and these letters furnish views and facts of so much interest, that we deem it highly proper to transfer a part of them to our columns. Mr. A. says, under date of August 26th:

I have anxiously considered the momentous question which your last letter brought before us, and shall reply, as you request, with all frankness.

What have I to say in regard to the prospects of the mission, and my personal feelings, will relate to Corfu. You are aware, I think, that in the first difficult decision, to which the resolution of the Board called me, Corfu was not the field of missionary labor which lay before my mind. When I was first apprised, after that decision was formed, that my destination was to this place, I felt an inconsiderable degree of disappointment. This disappointment has not however, prevented me from laboring commendably in Corfu; nor has it, I trust, not much indeed, caused me to take a prejudiced view of the prospects of success here. As a place of residence, Corfu is not the most eligible; and the desire of removing, as far as worldly considerations would permit, would be extremely folly. As a sphere of usefulness, too, I am far from thinking that Corfu has not important claims to regard. If the question were simply this,—Where can I probably spend my life most usefully, here, or in my native land? it seems to me that I should have little difficulty in answering. I do not think it would be reasonable to expect that I should occupy at home a station having equal opportunities of usefulness as would be externally folly.

But the question is to be regarded in other aspects,—with reference to the prospect of reviving pure religion among

principles. To the first of these aspects, my opinion is that Corfu is not a favorable location for missionary operations for the benefit of the Greek race, much less of the Greek nation. This is an opinion of long standing, which observation and reflection have only served to confirm.

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year, to raise forty thousand dollars, of debt resting on our Missionary Board? Ought it not, too, to start the inquiry, what will be the effect of such a vast appropriation of money to inculcate doctrines at war with the civil and religious rights of our citizens?

A REPORT WELL MADE.—The following brief but truthful Report of the Committee, on the state of religion, at the Dublin Association, is an excellent model of report-making:

"The state of religion in the churches concerning this Association is lamentably low, needs no arguments to prove; but to prescribe a remedy is a task more difficult,—set your Committee make an attempt. Therefore,

Resolved. That the shepherds of the several flocks repeat of their laicized and miserable themes at the foot of the cross, seek forgiveness of God, and return wholly to his service.

Resolved. That the flocks follow their shepherd's.

UNITARIANS AND UNIVERSALISTS.—As evidence of a growing union between these two bodies, we present the following from the Christian Register, a Unitarian paper, in reference to a late Unitarian Convention held in Boston:

"In the meanwhile, we would remark that it appears, from the account in the *Trumpet*, that a spirit of charity, of zeal and of piety was evidently manifested in these meetings. This great and growing denomination are rapidly elevating the standard of their moral and spiritual life, and the standard of their cause of education, of Christian morality, and of practical seriousness and piety. They are engaged with an unpassed zeal in the advocacy of liberal principles, and in proclaiming the Father's and the Saviour's infinite love. Just views of the cause, and strong resolutions are among them. They regard with respect and confidence, and are advancing rapidly towards an agreement with us in all essential matters of doctrine and sentiment."

It may be as difficult for our readers as it is for us, to understand why denying a portion of the Bible can 'promote practical seriousness and piety.' Must it not be like 'striving' against the current?

SAVANNAH.—The Stratford County Conference of Congregational churches recently passed the following resolutions:

Resolved. That Christians should feel and manifest a deep interest for the poor population of the world, as well as for others of our afflicted and diminished fellow-men.

Resolved. That slavery, as it exists in the United States, is one of the greatest obstacles to the universal spread and appropriate influence of the gospel.

Resolved. That the portion of the country where slavery exists is an appropriate missionary field; and that it is the duty of the Christian church in America to see that this field is cultivated.

Resolved. That the Conference command attention to this subject in its Home Missionary department.

WHO DID SIN?—A drunkard cut his throat recently in New York, Conn., and on the following Sabbath the minister (Mr. Hoyt) preached on the text, "Who did sin?" the inquiry being whether the drunkard or the rum-seller was guilty of the murder.—*Boston Recorder.*

A notice will be found in another column, of the Ministers' and Deacons' Meeting of the Salisbury Association, next week, at Bow. We hope there will be a full attendance, and that it may be a profitable season.

THE acknowledgement of Rev. Wm. Taylor, in our last, to the Second Baptist church in Lowell, should have been to the Third Baptist church.

THE Concord railroad has made a semi-annual dividend of five per cent, on its whole capital stock.

THE fare between Concord and Boston is reduced to \$1.75.

A section of the Northern railroad in Orange has been let by contract to Messrs. Belknap & Gilmore, Boston.

Miscellanea.

DR. JUDSON.—We are happy to inform our brethren in the country, who are desirous of seeing Dr. Judson before his return to Burma, that he is not expected to leave our shores during the ensuing winter. He will not be able, in this climate, to be much abroad, of course; but Providence permitting, he will be present at the Convention in New York city. He has now gone to visit his friends in the western part of the State of New York.

THE SOUTHERN BAPTISTS.—Our Southern brethren have their local dissensions, no less than people in the North. We perceive that Rev. Mr. Hartwell, of Alabama, and the Georgians disagree. The last 'Index' has a severe reply to an article in the Alabama Baptist, in which the editor asserts that there are those among the reputed leaders in Alabama who disapproved of the action of the State Convention, and were in favor of paying over the money in hand before they received direct answers from the Northern Boards. He accuses Mr. H. of making a false charge, in implying that the Index had represented some of the leaders in Alabama as being led to the people into abolitionism, &c. It is a pity that these mutual jealousies of abolitionists should exist among the slaveholders themselves. Having withdrawn from the North, it was supposed that these would be altogether free. But the Alabama Baptist declares it to be a fact, that there are abolitionists in the South! He consolos himself with the reflection, that he has been faithful in warning the public against these dangerous people, and their pernicious doctrines.

THE TERM 'BISHOP'.—We are indebted to J. L. B. of Philadelphia, for a communication, which also appears in the *Baptist Record*, advocating what the writer terms 'the scriptural use of the term Bishop.' The length of the article, and the little importance attached to the subject by the Baptists of New England, induce us to lay it aside, at least for the present. We should be loath to object to the common use of this term in its application to all ordained ministers, if the religious community had adopted it. But we involuntarily ask—'What's in a name?' Who cares what word is used, if the right idea is held?

The term 'immaculate' is proper, instead of 'baptize'; but if to the Greek word the proper significance is attached, what matters it whether we say baptize, or speak plain English. Now every Baptist believes that there are but two orders of men in the office of a church—bishops and deacons. Who these are known, and to us it seems of very little moment what the title be with which he designates his minister. The same meaning is attached to Rev. Elder, and Bishop. We perceive that J. L. B. thinks differently, but he fails to convince us that the subject is one of great moment, though we give him credit for arguing the case with no little ability.

RIGHT OF MEMBERSHIP.—The New York Recorder argues against the statement we made week before last, in answer to the question, 'Who are members of the Triennial Convention?' He reasons well, and trusts the Editor of the Reflector will, on further consideration, give the weight of his paper to sounder views. We were not quite original in our first statement, as our broth-

er has before this learned by the last Reflector. We wrote *per auditoriam*, and the gentleman consulted assured us that one of the distinguished (not Recorders) but Bishops of New York so determined the question (*mem. con.*) at Philadelphia.

But since it turned out, that 'doctors disagree,' we will accede to the Recorder's wish, and maintain the *sounding views*; i. e., as soon as it is determined what they are. The Hon. Richard Fletcher says he is unable to decide the question—at least, without further investigation. The Convention will have to decide it, and we doubt not all who claim a seat, constitutionally, will obtain one.

HARVARD COLLEGE.—The question is still warmly debated by many of our exchanges, whether Harvard College shall remain in its present position, or become the college of the people of Massachusetts in as well as in nomine. We must confess, that so far as we have read both sides, the best of the argument is with the reformers. And though not specially anxious with regard to the next presidency of the College, we do believe that a change in the instruction and government of the college is called for, and will be secured, sooner or later, by the people. We do not wish the Unitarians, who are now in office, to be depressed, nor that every subsequent vacancy should be filled by men who are not of that sect. Far from it. Let that denomination still continue to share largely in the responsibilities, honors and emoluments of old Cambridge; but let the rights of the people be so far respected that the Institution, to which the State has given tens of thousands of dollars, number among its overseers one or two Baptists, and as many Orthodox Congregationalists, Episcopalian, &c. They will co-operate there as literary men, and their varying views will lead students to examine the evidences of truth for themselves. This will inspire the confidence of the community—will secure the superior advantages of this richly endowed University to the youth of all classes and religious creeds—will make the college the pride of the State and an honor to the country. It should never be wrested from the Unitarians, but others should be united with them in conducting its affairs and sustaining its interests. Is not this obvious? and is it not the duty of every good citizen to favor such a policy?

HARVARD COLLEGE.—Since the preceding paragraph was written, we have received the following communication from an eminent Baptist clergymen.

MESSES. EDITORS.—As many of your readers have come to mature age and into the church within the last ten years, and are not probably made acquainted with former controversies relative to denominational rights claimed for this Institution, perhaps a little more information in connection with the interesting statements which have appeared in your paper, may not be unacceptable. Many labor under the impression that the present agitation about Harvard College is a new thing under the sun, got up expressly to effect some sectarian or political purposes, rather than a real and impartial good to the interests of education. In order to show that this is not the case, but that the intelligent and liberal views of the subject which have been urged with special force at a time so favorable for the comfort of the delegates. The different benevolent societies were appropriately recognized and their claims advocated with ability and effect.

HARVARD LITERARY AND THEOLOGICAL INSTITUTION.—The 24th anniversary of this body was held at Tiverton, Oct. 15; Rev. J. S. Smiter, Moderator.—Rev. Messrs. D. G. Corey, and S. W. Adams, Clerks. The session is represented by the Register as eminently delightful. Every provision was made by the church for the comfort of the delegates. The different benevolent societies were appropriately recognized and their claims advocated with ability and effect.

NEW YORK BAPTIST STATE CONVENTION.—The 24th anniversary of this body was held at Tiverton, Oct. 15; Rev. J. Smiter, Moderator.—Rev. Messrs. D. G. Corey, and S. W. Adams, Clerks. The session is represented by the Register as eminently delightful. Every provision was made by the church for the comfort of the delegates. The different benevolent societies were appropriately recognized and their claims advocated with ability and effect.

HARVARD LITERARY AND THEOLOGICAL INSTITUTION.—We learn from the N. Y. Baptist Register that about forty students have entered the Institution, commencing with the present academic year. This makes the whole number two hundred and ten or fifteen.

DEPARTURE.—Rev. Mr. Rogers, pastor of the Winter Street Congregational Church, in this city, sailed for the Mediterranean in the barque Justice, on the 23d ult. He is accompanied by a member of his church, who is one of the owners of the ship. They intend to pass the winter in Syria.

EARLIER EXCHANGE HOTEL.—An elegant and spacious Hotel has been erected at the end of the wharf of the Eastern Railroad Company, where also is the landing of the East Boston Ferry. It is splendidly finished and furnished, and spacious, for convenience, most of the first class of public houses. Steam-pipes are laid in every story, to warm the house, and water is forced up the height of all the sleeping-rooms, so that there shall be abundant convenience for bathing and ablation. The proprietors have selected Mr. T. J. Coburn, formerly of the Rockingham House in Portsmouth, for its landlord. We visited the House, the other day, by invitation, and found the table in perfect keeping with other surrounding elegancies and comforts.

CRAWFORD BARNETT.—Crawford and his wife have been sentenced to be hung at Fayetteville, Ark., for being accessories to the murder of Jonathan Sibley.

A young lady at New Richmond, Ohio, in needy circumstances, has received intelligence from England, that by the death of a relative, she is heir to £40,000.

GENERAL GIDEON FOSTER.—General Gideon Foster died at Danvers on Saturday night last, at the advanced age of 96 years and 7 months. He commanded a company of minute men from Danvers at the Battle of Lexington, and was also at the battle of Bunker Hill.

FOREIGN NEWS.—The Caledonia arrived at her wharf in East Boston Monday morning at 8 1/2 o'clock, making a passage of 14 1/2 days.

THE CALEDONIA.—The Caledonia brought 107 passengers from Liverpool to Boston. She had 8 from Liverpool to Halifax; and 11 from Halifax here.

THE COTTON MARKET.—The cotton market is depressed, the business transacted is limited, prices have a downward tendency, and holders, evidently not at ease, show a desire to accept the current rates, and to part with goods.

HARTFORD COLUMBIAN.—Mr. Walter S. Williams has become proprietor of the Columbian, a spirited and handsome miscellaneous paper, with which we are happy to commence an exchange.

RESIGNATION.—It is stated in the Indiana Journal that Dr. Adiel Sherwood has resigned the presidency of Shurtleff College, at Alton, Illinois.

THE CROSS AND JOURNAL.—This paper, published at Columbus, Ohio, has been enlarged and improved. It is now one of the most attractive papers with which we exchange.

BAPTIST RECORD.—With surprise and sincere regret we read in the last number of the *Baptist Record*, that the Board of the Publication Society had resolved on its discontinuance at the close of the present year. But we were much relieved by an intimation in a subsequent column that a new paper may be expected to follow, from a private press in Philadelphia. We hope this will be the result, and that while the said new paper shall retain the general interest of the Record, it will independently utter the truth on all subjects, untrammeled by any relations to any national society. It is next to impossible to conduct a religious journal, in these times, satisfactorily to the members or patrons of any association whatever. The only masters to whom an editor can properly or peacefully be accountable, are his own judgment and conscience. All other dictators must be in subordination to these, or difficulties and trials will attend on every step.

PRETTY BOOKS.—The Evening Traveller, noting 'The Wedding Gift' and other elegant volumes recently issued by Gould, Kendall and Lincoln, characterizes the present period as 'The Epoch of Pretty Books.' And the editor justly adds: 'The general appearance of a book has much to do with the ease and pleasure with which the book is read; and consequently its influence in cultivating a taste for reading. And the moral effect of a neatly printed and beautiful book is by no means to be overlooked. The great Author of the universe has not overlooked this connection between outward beauty and moral effect. All His works are perfect; and those which exert the strongest moral influence over us are those in which we see most clearly the marks of outward beauty and perfection.'

PROPOSALS.—Proposals are issued for a paper to be called the Mississippi Baptist, to be published at Jackson, the capital of the State, by 'The Mississippi Publication Society.' It is to be edited by Rev. C. B. Davis. Mr. Butler is a graduate of Waterville College.

RIGHT OF MEMBERSHIP.—The New York Reflector argues against the statement we made week before last, in answer to the question, 'Who are members of the Triennial Convention?' He reasons well, and trusts the Editor of the Reflector will, on further consideration, give the weight of his paper to sounder views. We were not quite original in our first statement, as our broth-

ANTI-MISSION ASSOCIATION.—A correspondent of the Richmond Herald has attended the meeting of the Staunton River Association, composed of seven or eight small churches. The meeting-house in which they assembled is a structure of pine logs, with large chinks between; and the floor, laid of unseasoned planks, twelve or fifteen inches broad, exhibits crevices a quarter of an inch wide. The sermon was founded on this text, or rather *prefect*—Consider what you say, and the preacher's holding forth, says the writer, was a jumble, it would seem, of every thing that had ever found a lodgment in his cranium. It would be truly disgusting to enumerate the abuses, misstatements, and misrepresentations, the perversions of Scripture, the vulgarisms, and obscenities, heard or that occasion, from men standing up as 'ambassadors for Christ.'

SOUTHERN BOARD OF DOMESTIC MISSIONS.—A Vice President of this Board writes to the Reflector, on the subject of the present meeting of the Board at Marion must take place, or the Domestic Mission will be a failure. The brethren at Marion, though competent, have too much else to engage their attention. He thinks the Board will fail of accomplishing any amount of good this year, worthy of the cause. The suggestions of the Convention will be decided, and we trust the subject where it started.

Mr. CHARLES C. LITTLE.—The meeting of the Board of Alderman Monday evening, a motion was made to re-consider the vote passed at a prior meeting, consenting to a Convention of the two branches of the city government for the choice of a Mayor. The motion was accepted by a majority of two. This leaves the subject where it started.

Mr. CHARLES C. LITTLE.—The carpenter's shop of Mr. Gates, in Church street, and a small wooden dwelling-house adjoining, were destroyed by fire Sunday evening—the work of an incendiary.

STICKING TO ONE PLACE.—The Baptists have four times erected their meeting-house at the corner of Oliver and Henry streets. First in 1785, again in 1800, once more in 1819, and finally in 1844. Each preceding has been an improvement upon the preceding one; the present is a fine specimen of soberly plain architecture, in good keeping with the unpretending character of the Baptist denomination.

THE TRANSCRIPT.—The Transcript states that a gentleman had his pocket-book stolen, at the counter of the Merchants' Bank, on Saturday afternoon, containing upwards of \$3000.

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The Family Circle.

If thou wert by my side.

[The following admirable ballad was written by Bishop Heber to his wife, while on a visit to Upper India.]

If thou wert by my side,

How fast would evening fail,

In green Bengal's palmy grove,

Listening the nightingale.

If thou, my love, wert by my side,

My children at my knee,

How gaily would our pines glide

O'er Gunga's mimic seas.

I miss thee at the dawning gray,

When, on our deck reclined,

In careless ease my limbs I lay,

And wos the cooler wind.

I miss thee when by Gunga's stream

My twilight steps I guide;

But most beneath the palm's pale beam,

I miss thee from my side.

I spread my books, my piano ty,

The lingering sons to cheer,

But miss thy kind, approving eye,

The meek, attentive ear.

But when at morn and eve the star

Begolds me on my knee,

I feel, though thou art distant far,

Thy prayers ascend for me.

Then—on, then—where duty leads,

My course be onward still,

O'er broad Hindostan's sultry meads,

Or black Almora's hill.

That course, nor Delhi's kingly gates,

Nor mid Mahala's death,

For sweet the bliss us both awaits

By yonder western main.

Then—

1 roses and lilies are fair to see;

But the hand that bears them, is the hand for me.

For the Christian Reflector.

Flowers.

that we do not live in such troublous times, where even young boys were separated from their parents by the hazards of men.

Christian Watchman.

By the powers of mind with which we are possessed, we are able to examine into the properties of the material objects which surround us, and by them we are essentially influenced.

Our Almighty Benefactor in bestowing upon us the vegetable tribes, has not only provided a source of refined enjoyment, in the contemplation of their beautiful forms and colors, but there is a heavenly emanation from the flowery kingdom, which holds secret communion with the mind, and blends with it a benign influence, which leads to a greater love and reverence for the Deity.

There is something peculiarly interesting and attracting in flowers; they seem to shed a sweet and gentle influence upon all those who are possessed with kindred qualities.

It has always been noticeable, that those who manifest a strong and true taste for flowers, are those who possess refined feelings, a gentle temper, and a virtuous mind. I have indeed more than once been convinced of the genuineness of a person's conversion, by the sudden development of that taste for flowers, which would cultivate and rear them, during the cold and chilling blasts of a long winter. In this season of the year, the window is a representation of what is within.

1 roses and lilies are fair to see;

But the hand that bears them, is the hand for me.

THEODORIC.

Florist and Miscellanist.

Slavery in Texas.

The following is a copy of the eighth article of the Constitution of Texas:

ARTICLE EIGHTH.—Slaves.

Sec. 1. The Legislature shall have no power to pass laws for the emancipation of slaves, without the consent of their owners, or without paying their owners, previous to such emancipation, a full equivalent in money for the slaves so emancipated. They shall have no power to prevent emigrants to this State from bringing with them such persons as are deemed slaves by the laws of any of the United States, so long as any person of the same age or description shall be continued in slavery by the laws of this State; provided, that such slave be the bona fide property of such emigrants; provided also, that such law shall be passed to inhibit the introduction into this State of slaves who have committed high crimes in other States or Territories. They shall have the right to pass laws to permit the owners of slaves to emancipate them, saving the rights of creditors, and preventing them from becoming a public charge. They shall have full power to pass laws which will oblige the owners of slaves to treat them with humanity; to provide for them necessary food and clothing; to abstain from all injuries to them extending to life and limb; and, in case of their neglect or refusal to comply with the directions of such laws, to have such slave or slaves taken from such owner, and sold for the benefit of such owner or owners. They may pass laws to prevent slaves from being brought into this State as merchandise only.

Sec. 2. In the prosecution of slaves for crimes of a higher grade than petit larceny, the Legislature shall have no power to deprive them of an impartial trial by a petit jury.

Sec. 3. Any person who shall maliciously dismember, or deprive a slave of life, shall suffer such punishment, as would be inflicted in case the like offence had been committed upon a free white person, and on like proof, except in case of insurrection of such slave.

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